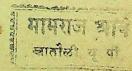
SWAMI DAYANAND SARASWATI

HAR BILAS SARDA, M. L. A. M. R. A. S., F. R. S. L., F. S. S.,

Secretary, Paropkarni Sabha



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विषय संख्या १२२,94

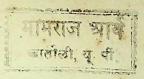
पुस्तक संख्या ५०,०५६

प्रागत पञ्जिका संख्या ५५,०५६

पुस्तक पर सर्व प्रकार की निशानियां है
लगाना विजित है। कृपया १५ दिन से ग्रिधिक है
समय तक पुस्तक ग्रपने पास न रखें।

श्री इन्द्र विद्यावाचरपति भूतपूर्व उपक्रवपति द्वारा पुस्तकालय गुरुकुल कांगड़ी िश्वविद्यालय को दो हजार पुस्तकें सप्रेम भेंट

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स्राक प्रमाणीकरण १६=४-१

The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom.

DAYANAND SARASWATI



Though I was born in Aryavarta (India) and live in it, yet just as I do not defend the falsehoods of the faiths and religions of this country, but expose them fully; in like manner, I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of the human race is concerned.

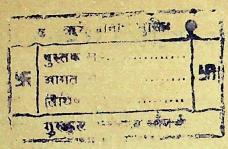
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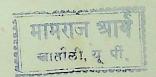


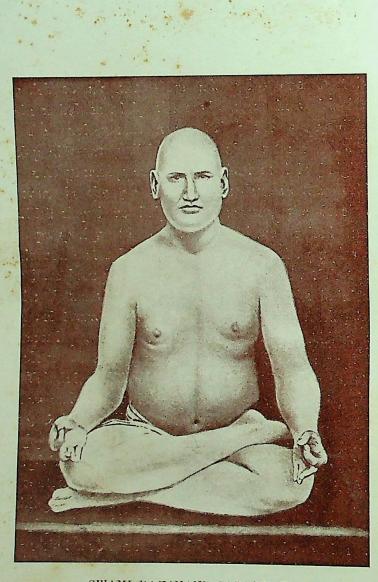
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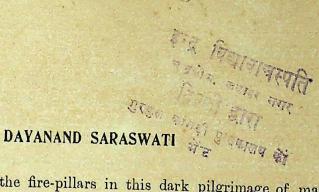


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SWAMI DAYANAND SARASWATI



GREAT men are the fire-pillars in this dark pilgrimage of mankind: they stand as heavenly Signs, ever-living witnesses of what has been, prophetic tokens of what still may be, the revealed, embodied possibilities of human nature"—Thomas Carlyle.

Great men are pillars of light to light up the path of man in this life: their lives and their work serve as guides to men to enable them to traverse the passage of life in this world in safety and peace. They are the divine and never-failing embodiments of knowledge of the good that there was in the Past, and they reveal in an unmistakeable manner what mankind in future may be, and to what height of greatness every man may rise. Great men are the living illustrations of the noble elevation to which humanity will eventually rise in the future.

A Great Man, is an unfailing guide of mankind and embodies in himself the nobility and perfection of human nature. Dayanand Saraswati was, in this sense of the term, a perfect example of a great man.

"Great men seem to be part of the Infinite, brothers of the Seas and the Mountains," says Colonel Ingersoll, the greatest of the American orators. Humanity is infinite. Great men, possessing in a greater measure the qualities that distinguish man from animals, help us to realise infinity in their greatness. As the skies, the seas and the mountains transcend our physical vision and appear to us to have no end, so do great men transcend our mental vision and their proportions fade into infinity. The seas and the mountains determine on the physical plane, the settlement of people, the growth of cities and towns, and the flow of trade; so do great men not only elevate the moral and spiritual life of man, but bring into being, ideas

and forces, that control and regulate in a great measure, the ordinary day to day life of peoples, and permanently affect their out-look and their ideals. The influence of great men is lasting, as the influence of the seas and the mountains.

Great men are not all fashioned after one pattern. Every one has an individuality of his own. There is no single standard by which to measure them all. No one in this world can remain uninfluenced by the environment in which he grows up: and the environment never being the same, different people develop different qualities and in different measures.

One generally accepted standard used in judging great men, however, is the good they have done to the world, the extent to which they have helped the masses, the level of happiness and prosperity to which they have raised mankind, the intellectual and spiritual advancement of the peoples of the world they have brought about. It is this standard that reminds one of the dictum that great men are part of the infinite.

Sri Rama Chandra, Bhishma, Sagara, Asoka, Samudragupta, Vikramaditya, Harsha, Alexander, Cæsar, Akbar, Charlemagne, Napolean were all great men each in his own way. Great poets like Valmiki, Kalidas, Homer, Virgil, Shakespeare, Goethe; philosophers and thinkers like Vyas, Gautama, Kanāda, Śankarāchārya, Plato, Aristotle, Kant, Herbert Spencer have brought much light and joy to the world and have helped in raising the intellectual and spiritual level of mankind, and added to their happiness and contentment. Patriots like Pratap, Sivaji, William Tell, Washington, Garibaldi, Robert Bruce, Kamal Pasha have served humanity through their own countries, raised the moral level of mankind and have established landmarks which are a neverfailing source of strength and inspiration to men in every country and clime. Greater than all these, however, are men, who, having known Truth and received the light not vouchsafed to ordinary men, love mankind; who, burning with the desire to promote human welfare, themselves lead lives of

absolute purity and self-denial, and devote themselves to revealing fundamental truths of life, forgotten or long hidden; who hold aloft high ideals of conduct for people to follow, and ceaselessly work to lighten their burdens and to remove the injustices, the sufferings, the sorrows of the world by banishing ignorance, and guiding them towards truth, light and happiness. While heroes extort admiration and furnish inspiration; poets, thinkers, and philosophers win gratitude and affection, mankind offer their reverence, love, homage and adoration to the Regenerators of people like Krishna, Buddha and Jesus. Dayanand Saraswati belonged to this small number of the Elect.

These men represent the highest and the noblest in humanity; they have reached the summit of human glory and greatness.

The Vedas

According to Hindu belief, when God created man, he revealed the Vedas for his guidance. The Vedas radiated the light that illumined the world by teaching those eternal truths and principles that help us to realise the nature and the co-relation of God and man—of $Parm\bar{a}tm\bar{a}$, $Atm\bar{a}$ and Prakriti—of humanity and Divinity.

Professor Max Muller says:—"In the history of the world, the Vedas fill a gap which no literary work in any other language could fill." Guigault says:—"The Rig Veda is the most sublime conception of the great highways of humanity." Mons Leon Delbos says:— "There is no monument of Greece or Rome more precious than the Rig Veda." When the Yajur Veda was presented to Voltaire, he expressed his belief that "the Veda was the most precious gift for which the West had ever been indebted to the East."

Sriyut Aurovindo Ghosh, one of the greatest living Indians says:—"The ancient civilization did possess secrets of science, some of which modern knowledge has recovered, extended and made rich and precise, but others are even now not recovered.

There is then nothing fantastic in Dayanand's idea that the Veda contains truth of science as well as truth of religion. I will even add my own conviction that the Veda contains other truths of science, the modern world does not at all possess, and in that case Dayanand has rather *understated* than overstated the depth and range of the Vedic wisdom.

"In the matter of Vedic interpretation, I am convinced that whatever may be the final complete interpretation, Dayanand will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long misunderstanding, his was the eye of direct vision that pierced to the truth and fastened on that which was essential. found the key of doors that time had closed, and rent asunder the seals of the imprisoned fountain. The essential is that he seized justly on the Vedas as the Indian rock of ages and had the daring conception to build on what his penetrating glance perceived in it a whole nationhood. Ram Mohan Roy, that great soul and puissant worker, who laid his hand on Bengal and shook her out of her long indolent sleep by her rivers and her rice fields, stopped short at the Upanishads. Dayanand looked beyond and perceived that our true or original seed was the He had the national instinct and he was able to make Vedas. it luminous - an intuition in place of an instinct. Therefore the works that derive from him, however they depart from the character given by the Vedic Rishis to their goal is admitted, we are bound whenever the hymns speak of Agni or some other god, to see behind that name what was present always to the thought of the Rishi, the One Supreme Deity, or else one of His powers with its attendant qualities and attributes. Immediately the whole character of the Vedas is fixed in the sense Dayanand gave to it, the merely ritual, mythological and polytheistic interpretation of Sayanāchārya collapses, the naturalistic and historical interpretation of Europeans also vanishes. We have instead a

real scripture, one of the world's sacred books and the divine word of a lofty and noble religion."

The Hindu Race

The Indians were thus the original teachers and leaders of They gave civilization and religion to the world, and their country, Aryavarta (now called India) became the sacred land of civilized humanity. The Aryas carried dharma, truth and enlightenment to the remotest corners of the world, all over Asia, Europe, Africa and America. With the lapse of time, after reaching the highest meridian of earthly prosperity, decline set in amongst them, and gradually, they lost the knowledge of the Vedas and the sciences based on their teachings. They forgot the Dharma their forefathers had taught the world. Their spiritual light, their moral grandeur, their physical prowess and their purity of life deteriorated, till those eternal truths of Being that underlie true Dharma, fell in danger of disappearing. The knowledge of Sanskrit (देव वाणी) declined; true Dharma became rare. And the term Arya, once a term which connoted nobility, culture and greatness, gave place to "Hindu" which, with the progress of time became synonymous with "the weak and the feeble".

The people who taught philosophy and science to the Greeks and the Egyptians, and religion to the whole world, fell a victim to foreign invaders inferior to them in civilization, culture and refinement. So great was the fall that even a correct copy of the Vedas—the most precious heritage bequeathed by their ancestors to mankind was not easily available in India. The Hindu nation became a byword for an inefficient, helpless and subject people.

The people that first preached to the world the brotherhood of man, and the unity of mankind became hopelessly divided into innumerable castes — watertight compartments. They even began to regard it a sin for a member of one caste to marry into another caste, to take food cooked by a member of another caste

even to dine with him. Nay, in some parts of this sacred land, they even now regard it a pollution to be within a certain distance of a member of certain castes. Owing to this ignorant, narrow, exclusive and iron bound caste-system resulting in disunity, the country fell a prey to the greed, oppression and domination of backward tribes, who, from time to time invaded the hospitable, fertile and rich land of India from the West or the North-West. The people who had reached the summit of spiritual glory, and the pinnacle of worldly prosperity, who carried their messages of peace, good-will, enlightenment and happiness to every part of the world, who taught arts and sciences to the ignorant and un-enlightened nations of both the hemispheres, who were justly celebrated as the greatest, the richest and the wisest people on earth, were found in the beginning of the nineteenth century A. D. hopelessly divided, weak and ignorant, strangers to their sublime language and their superb literature, unable to defend themselves against foreign invasion; unable to protect their arts and sciences, their noble culture, their magnificent civilization and their divine religion. Such was the state of affairs in this land when Swami Dayanand Saraswati was born in Vikrama Samvat 1881 (A. D. 1824-25).

The Hindu Sastras inculcate that truth reasserts itself, that when the salvation of mankind is in jeopardy, a great soul appears and leads men again towards those eternal springs which give life and vigour.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । श्रम्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥ परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥ (गीता श्र० ४)

This sloka of the Gita merely gives expression to the eternal truth that whenever the eternal truths of life are in danger of disappearance, whenever the race through which these truths were revealed to mankind is in danger of forgetting them, the Divine Mercy begins to operate and a great soul appears to re-unfold

those truths and teach people anew the true faith that leads to life and happiness.

Dayanand saw the world steeped in ignorance and superstition, torn asunder by prejudice and selfishness, and without light to guide the path of man and of nations to salvation. Life-long study and contemplation based on careful observation drove him to the conclusion that the prime cause of degeneration was the neglect of those eternal truths taught in the Vedas, which govern humanity and which properly understood and practised, will elevate mankind and bring prosperity and happiness to the world. He determined to revive their study.

Finding also that the evils that ate into the vitals of Hindu society were multifarious and manifold, he resolved to tackle them all; and in order to throw the light of Vedic teachings on all important matters that concerned the life of the people—religious, social and economic—he began to write books containing those teachings, all in Hindi for the use and benefit of all classes of society—for the Hindus as well as the non-Hindus. He travelled all over the country, spreading the light of truth wherever he went, preaching Vedic religion and ideals, giving public lectures, holding private discourses and friendly discussions with Christian missionaries, Muslim maulvis and the protagonists of other religions as well as with the learned Brahmins.

He knew that the Brahmins, who were the law-givers of India, accept without question, the supreme authority of the Vedas in all things and at all times—they hold that the Vedas, being divine wisdom, override all Sastras and none may question their authority. As Aurovindo Ghosh says:— "Even, when the Vedas were no longer understood, even when their traditions were lost behind Pauranic forms, they were still held in honour, though without knowledge, as authoritative revelation and inspired Book of knowledge, the source of all sanctions and standard of all truth." He therefore decided that the best way to redeem his people was to teach them what the Vedas contained. He resolved to show

them that the Vedas, the Revelation, the source of Hindu religion and its highest authority, did not support superstition, idolatry, class privilege, sex and caste disqualifications, pernicious customs, emasculating and degrading practices that had reduced the Hindu nation to a state of helpless decrepitude and weakness.

Dayanand, a World-Teacher

Swami Dayanand Saraswati was not a mere Reformer. He His mission was to uplift all mankind. was a World Teacher. Some people, while fully admitting Dayanand's greatness and the great work he did for the Hindus, while also appreciating that his teachings would help to uplift mankind, find it difficult to reconcile their idea of his great and noble aim with his exposure and criticism of the doctrines and practices prevalent in Islam and Christianity and other religions. They think that the great man that he was, that his aim being the progress and unity of human race, he should not have denounced the religious beliefs or condemned the practices followed by the followers of those faiths. approve of his denunciation of idol-worship, the caste-system, untouchability, child-marriage, enforced widowhood, class-privilegeevils prevalent amongst the Hindus. They do not mind the unrest and the disturbance he created amongst the Hindus by his ceaseless campaign against the evils that rent Hindu society asunder; but they would not, dare not, expose or condemn the falsehoods and the evils prevalent in Islamic or Christian society. A high-placed Englishman, while expressing his admiration for his noble character and the great work Swamiji had done, said to me that great men like him should not condemn or denounce the beliefs and practices of the followers of other religions.

Those who hold such opinions, judge of the greatness of others by their own smallness. They fail to understand Dayanand's aim, his character or the work he had set before himself. They betray their ignorance of his mission. They fail to comprehend the real greatness, the high nobility of purpose which inspired his work.

They only look upon him as a Hindu Reformer, as one whose work was to purge Hindu Society of what they think are the evils and falsehoods in Hinduism. They only see a part of the man, not the whole of him. They fail to see that he was not a mere Hindu Reformer, but a lover of humanity, a World Redeemer. His mission was to purge human society-not Hindu Society only-of the evils from which it suffered owing to wrong beliefs whether those beliefs and doctrines were inculcated by Hinduism or Christianity or Islam. He made no difference between faith and faith. He was a World Teacher and his task was to uplift mankind, whether it lived in India and followed Hinduism, or in Persia or Arabia and followed Islam, or in Europe and America and followed Christianity. He loved all mankind, and his aim was to save from degradation and falsehood all men whether they lived in this country or that, or followed this faith or that. He says in the Satyarth Prakash:-"Though I was born in Aryavarta (India) and still live in it; yet just as I do not defend the falsehoods of the religions prevailing in this country but expose them fully; in like manner I deal with the religions of other countries and thier supporters. I treat the foreigners in the same way as my own countrymen so far as the elevation of the human race is concerned. It behoves all men to act likewise."

This declaration of his, clearly shows that when he criticised Hinduism or Islam or Christianity, it was not in a carping spirit, not as an antagonist, but in a spirit of love and philanthropy. A father anxious to secure the happiness and prosperity of all his sons who have gone astray does not confine himself to guiding and warning the eldest son, leaving the others to their fate; but loving all of them, points out to them all, the wrong paths they had taken, warns them all against the evils they suffer from; shows them all, the right path they should follow. So did Dayanand. His aim was not to save Hindus only; he looked upon Hindus, Muslims, Christians, Buddhists, Zoarastrians, all as his kith and kin, all as his sons; and as he loved them all, he could not but point out the falsehoods

and the evils of the various faiths they followed. He would not have been the World Redeemer that he was, had he not done so.

Dayanand, a Product of Hinduism

A remarkable thing about Dayanand Saraswati is that he and his teachings are the products solely of Hindu Sastras and Hindu culture. Foreign culture, Western civilization had not the slightest influence in making him what he was. He did not know English and was in no way influenced by European culture or European thought.

English-educated people in India began to condemn idolatry, class privilege, caste-system, evil customs and practices like the child marriage and enforced widowhood, in consequence of the English education they had received. And because they thought that these practices constituted Hinduism, they began to reject Hinduism too. Dayanand without receiving any Western education or coming under Western influence, by a study of the real Hindu Sastras found that these practices were against the teachings of Hindu Sastras and therefore rejected them. He shewed that the Vedic religion (true Hinduism) was free from all these evils that now go under the name of Hinduism.

His Distinguishing Features

A study of Dayanand's life and work brings out prominently his three distinguishing features. They are;—

- 1. Love of truth and absolute rejection of untruth.
- 2. The dedication of his life to the service of mankind. He set to work to free India from untruth, superstition, and the worship of false gods in all matters, religious, social, economic and political, and through India, the whole human race.
 - 3. His love of maukind.

Love of Truth

From his childhood he was a seeker after Truth. His

discriminating mind accepted truth as soon as he found it and instantly rejected untruth. Born in a rich, high class Brahmin family in a town which has since been identified as Tankārā in the Morvi State in Kathiawar, when only eight years old, Mulshankar, for such was the name given to him by his parents, was invested with the sacred thread which marks the initiation of a child into Brahmacharya—a life of celebacy, purity, acquisition of knowledge and search after truth.

During a vigil at night, on the Shivrātri day, in a temple of Siva, he saw mice play on the idol and eat the food placed before it, which he had been taught to worship as God. The truth flashed on his mind that the idol which was unable to prevent mice from running about on it and eating up its food, could not be God, who is the Creator and all powerful Ruler of the world. He woke up his father, who had fallen asleep during the vigil, and asked him to explain the phenomenon he had witnessed. The father's attempt to explain away the occurrence proved futile and Dayanand lost faith in idol-worship.

Dayanand Saraswati had an insatiable appetite for knowledge as he was determined to know the truth in every matter-the real substance of things. He was not only a most diligent student, but had expressed his determination to devote his life to acquisition of knowledge, and to go for study to Benares, the chief seat of Sanskrit learning in India. Finding his parents resolved to prevent this by forcing him to enter into wedlock, he made up his mind to flee from the uncongenial atmosphere which stifled truth. He took the earliest opportunity to leave the environment where life moved in a narrow, false and artificial circle. He left home and his parents, and began to prepare himself for a life of service to truth, service to his country and service to humanity. He went wherever he could find a teacher to impart him knowledge. He spent a number of years going from place to place regardless of bodily discomforts, gladly suffering hardships and privations, leading a life of strenuous, unceasing toil

wholeheartedly devoted himself to the study of ancient Sanskrit learning. He went to Mount Abu, the Satpura Hills, to the distant Himalayas, explored hermitages, lonely caves, and mountain retreats in search of sages, teachers of truth, yogis and Mahatmas who would initiate him into the realms of the highest knowledge which man can acquire in order that he may become fully fitted to lead a life devoted to the service of humanity. He underwent strict discipline, led a life of true Brahmacharya to find the Truth. He found it at last in Muttra, where he became a disciple of Swami Virjanand Saraswati, from whom he acquired perfect proficiency in Sanskrit learning, in order to be able to hold his own against the most learned in the land, whose opposition he was sure to encounter in his campaign against untruth.

Dayanand early realised that untruth leads to error and sin, and entails sorrow and suffering. He also realised that the world was full of sorrow and suffering because it had accepted untruth, and that it could be saved only by bringing it back to the citadel of truth. He went to Benares, stormed the chief citadel of prejudice and privilege and demolished it. He challenged the most learned of the Pandits there to accept truth, and give up untruth and superstition. He told them that the Vedas, the Revelation, the sole authority on religion, condemned idol-worship, caste by birth, child-marriage and untouchability, that they taught pure monotheism, equality of man and the sexes, and challenged them to prove the contrary. The Pandits failed to do so: orthodoxy was beaten in its own stronghold. Vested interests, class privileges and life-long habits and beliefs, but chiefly caste bondage, stood in the way of an open acceptance of truth and a complete change. But Hindu society was convulsed; its sleep disturbed. People began to think - a habit which they had long given up so far as religion was concerned. His teachings have borne fruit. The fifty years that have passed since his death have witnessed a great and vital change. The doctrines he preached, the truths he taught are now generally accepted by the

masses who begin to look upon him as the Redeemer, the Saviour of Hindu society. Swami Dayanand's life is the vindiction of truth. It is an embodiment of truth. It illustrates the triumph of Truth.

Dedication of life to service of Mankind

Having realized truth, he determined to carry it first to everyone in the country high or low, rich or poor, and then through India to the whole world. He dedicated his life to the service of mankind by fighting untruth, and planting the banner of Truth, Righteousness and Dharma on a pedestal visible and accessible to all. He gave up all thought of marriage or a career. His one burning desire was to free mankind from error and sin. He kept himself free from all bonds and impediments which might stand in his way.

As he held that the Vedas contained the Truth, a correct and true interpretation of the Vedic texts became an essential condition to a proper understanding of their teachings. decided to bring this fountain of nourishing, revivifying and revitalizing amrit to the door of every one. The Vedas had become sealed books to the Hindus generally. They had become the precious and the exclusive possession of a privileged and exclusive caste who, in order to perpetuate their dominant position in Hindu society, had forbidden its study by any one but themselves, and went so far as to inflict penalties on certain castes if they would even hear them recited. He taught them to every one who wished to learn them. He declared that the Vedas were the gift of God to mankind and it was the birthright of every person to read them and act according to their teachings. He therefore took up the work of translating them into Hindi-the lingua franca of India-the lingua Indica - so that every one may have access to them and understand them. Dayanand believed that the acceptance of the Vedas and acting according to their teachings will bring salvation to mankind; and he set to work to achieve that object. He took to propagating

the truth as taught by the Vedas by lectures, discourses, debates, discussions, conversation and by writing books, and pamphlets. He went round the country taking the banner of Truth to every important town in India where Hindi was understood, every sacred place where large masses of people gather together to perform religious ceremonies, to celebrate festivals and to bathe in the sacred waters of the Ganges, the Jumna, the Narbada, the Tapti, e.g. the Kumbha at Hardwar, the Ardha Kumbhis at Allahabad and Ujjain. He visited every place of pilgrimage, small or great, Pushkar, Benares, Gaya, Muttra, Ajodhia, Allahabad, Nasik, Badrinarain etc. He had no headquarters, no place to go to for rest or recuperation. Day and night, night and day, he devoted himself to the service of the people writing, preaching, debating, advising, counselling.

Not content to do what he would be able to accomplish during his own life, which he foresaw would not be long, and convinced that it was necessary to carry the message of Truth to all countries of the world, he created a Trust—the Paropkarini Sabha—and appointed 23 Trustees to continue his work after him and carry the Banner of Truth to every country in the world, in Europe, America and Asia and thus free men from superstitions, falsehoods and shackles of all kinds. He enjoined upon them the duty:—

- (1) To propagate and spread the knowledge of the Vedas and the Vedāngas, i. e. to say, to expound them and get them expounded, to read and hear them read, to recite and get them recited, and to publish them.
- (2) To establish Missions and send missionaries to all countries of the world to teach men the Vedic Faith, and to preach that Truth should be accepted and Untruth rejected.
- (3) To give protection and right education to the orphans and the poor people of India.

Love of Mankind

The philosopher Helvetius says:—"Don't expect too much from men if you would love mankind." Dayanand knew that the evil in the world was due to ignorance, want of knowledge of Truth. As his heart was full of love for mankind, he had only pity for the wrong-doing, even the wickedness of men. He denounced untruth, often in strong terms, but had no hatred for any one, not even for the wrong doer, the criminal and the wicked. The infinite love and compassion that filled his heart left no room there for feelings of recrimination or revenge.

Several incidents in his life illustrate how a wrong committed by a person against him instead of exciting hatred or anger invoked pity and compassion in him. Once when he was in Anupshahar (U. P.) carrying on his crusade against untruth, a Brahmin, enraged by Swamiji's denunciation of idol worship resolved to kill him, and gave him poison in a pan (betel leaf). Swamiji came to know of it in time, and saved himself by performing a yogic act, Neoli He, however, said nothing to the man. Somehow or other the news of this reached the ears of the Tahsildar and Magistrate of the place, Sayad Muhammad, who arrested and imprisoned the Brahmin. Thinking that Swamiji would appreciate his action, he went to Swamiji to inform him of it. The Swami would not speak to him. The Tahsildar was surprised and asked Swamiji said to him "I have not come to him the reason of it. this world to imprison people, but to free them from shackles. If men do not give up evil doing why should we leave our nobleness and higher purpose." Swamiji then got the culprit released.

When we think of Dayanand Saraswati, we see the sublime spectacle of a Superman, who, knowing the Truth, and also knowing that the world is full of sorrow because it has left the path of Truth, stands before it with a heart full of pity and compassion for erring mankind; with no resources except his own dominant intellect, his superb courage and his indomitable will; with only a

piece of cloth round his loins and a stick in his hand; convinced that it was his duty to save mankind and determined to do so; conscious that he possessed the strength to free it from falsehood, superstition and sin which had taken a firm hold of it and were dragging it lower and lower down the slough of despondency and degradation.

Dayanand's Place in History

It is not possible at the present time to assign Swami Dayanand Saraswati his true place in history. We are too near him yet to get a full view of his proportions. True perspective is wanting. If you stand at the foot of a mountain, or fifty yards away from it you can only say that it is a great big thing, but you cannot say where it stands in the grade of mountains. You must stand at a great distance from a mountain and be able to get a comprehensive view of its length and height, of the space it occupies in the landscape as compared with the others, before you can give it its rank amongst the mountains of the world. So with great men. A century or two must pass before even the best informed can form a tolerably clear idea of a great man's proportions. You have to wait till the forces generated and set to work by a great personality have fully developed and adjusted themselves not only to the forces at work when that personality appeared on the horizon, but have also met and come to some adjustment with the reactions to the disturbing forces brought into being by that great man. You have to wait till this is done; for it is then that you can get a true perspective of the man and can assign him his true place amongst great personalities.

Dayanand, as stated before, was one of the great teachers and redeemers of the world like Krishna, Buddha and Jesus. Time, however, is not yet for assigning Dayanand his true place among them. Could any one, fifty years after Buddha's death, or the Crucification of Christ, declare the position Buddha or Christ was to occupy in history? Could any one even so late as the conversion of Emperor Asoka have assigned Buddha the place he

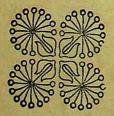
now occupies in human history; or even a thousand years after his death assign Jesus the position he now holds amongst mankind? It took centuries to bring to fruition the seeds sewn by them. It was several centuries before Buddha and Jesus were recognised as great benefactors of mankind. As a matter of history, within fifty years of their deaths no one assigned to Buddha or Jesus even that position amongst men, which, according to the informed people all over the world, Dayanand occupies to-day. And if the logic of things and human experience are any guide, there is no doubt that a couple of centuries hence, the world will accept Dayanand as as great a benefactor of mankind as Jesus or Buddha.

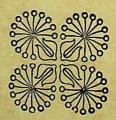
The heart of Jesus like that of Dayanand was full of pity for the sufferings of men. Intellectually, however, Dayanand was far superior to him. Dayanand was a profound scholar. His supreme place in the field of knowledge of Vedic Literature was undisputed and unquestioned. Both Jesus and Dayanand tried to redeem the people. Both loved them and served them. Both had to give up their lives at the altar of the service of humanity. Jesus was crucified: Dayanand was poisoned.

Buddha, one of the noblest of men, is nearer Dayanand than Both spent a large part of their lives in search of truth, and at last finding it, gave up the rest of their lives to proclaiming it and making it accessible to all. Both were equally pure in their lives, and gave up the world to serve mankind. Both loved humanity and were full of pity and compassion for the faults, the follies, the foibles, the fatalities of men. incarnations of mercy and forgiveness. Buddha's mission, born as he was in the India of the sixth century B.C., was to do away with superstition, ritualism run riot, and to teach men simplicity declared that he had come Dayanand brotherhood. to the world to break the chains of slavery, and free mankind error, superstition, ignorance, domination of all kinds, from equipped for ecclesiastical, social, economic. Dayanand was the purpose with a cultivated intellect of the highest order, and

knowledge of the Vedic literature, unrivalled and supreme. In this, Dayanand had an advantage over Buddha. Then, Buddha had only to deal with the Brahmin priesthood: Dayanand had to meet and overcome not only the Brahmin orthodoxy but the prejudices and errors of the votaries of Islam, Christianity, Jainism, Sikhism and others.

Both Buddha and Dayanand were products of pure unadultrated Hindu culture and Hindu thought, and owed nothing to alien
civilizations, cultures or religions. In Buddha's time, little of the
world outside India was known: Dayanand had a pretty clear
idea of the great world outside India. Buddha found his people
politically independent but suffering from excessive ritualism
and presumption, and given to excessive self-indulgence. Dayanand
found his people weaklings, steeped in ignorance and superstition, helpless and degraded, bound hand and foot, slaves politically,
economically and socially. He had a harder task to perform to
redeem them and, through them, the rest of mankind. Yet he has
sown the seed which will bear the fruit of World Redemption. Time
will show that he was one of the greatest benefactors of humanity—
true Redeemer and Deliverer, true Regenerator of mankind.





-माधिदयान की मिलायु मि.पी. में निपा हुआ जिला

नियद्धः कार्यान



SWAMI DAKANAN DOBABA BANGWIT

(Romain Rolland)

NDIAN religious thought raised a purely Indian Samaj against Keshab's Brahmo Samaj and against all attempt at Westernization, even during his lifetime, and at its head was a personality of the highest order, Dayanand Saraswati (1824-1883).

This man with the nature of a lion is one of those, whom Europe is too apt to forget when she judges India, but whom she will probably be forced to remember to her cost; for he was that rare combination, a thinker of action with a genius for leadership.

For fifteen years this son of a rich Brahmin, despoiled of everything and subsisting on alms, wandered as a Sadhu clad in the saffron robe along the roads of India. At length about 1860 he found at Muttra an old Guru even more implacable than himself in his condemnation of all weakness and his hatred of superstition, a sannyasi blind from infancy and from the age of eleven quite alone in the world, a learned man, a terrible man, Swami Virjanand Saraswati. Dayanand put himself under his "discipline", which in its old literal seventeenth century sense scarred his flesh as well as his spirit Dayanand served this untamable and indomitable man for two and a half years as his It is therefore mere justice to remember that subsequent course of action was simply the fulfilment of the will of the stern blind man. When they separated Virianand extracted from him the promise that he would consecrate his life to the annihilation of the heresies that had crept into the Pauranic (old) faith to re-establish the ancient religious methods of the age before Buddha, and to disseminate the truth.

Dayanand immediately began to preach in Northern India, but unlike the benign men of God who open all heaven before

the eyes of their hearers he was a hero of the Iliad or of the Gita with the athletic strength of a Hercules, who thundered against all forms of thought other than his own, the only true He was so successful that in five years Northern India was completely changed. During these five years his life was attempted four or five times—sometimes by poison. Once a fanatic threw a cobra at his face in the name of Shiva, but he caught it and crushed it. It was impossible to get the better of him; for he possessed an unrivalled knowledge of Sanskrit and the Vedas, while the burning vehemence of his words brought They likened him to a flood. his adversaries to naught. since Sankara had such a prophet of Vedism appeared. The orthodox Brahmins, completely overwhelmed, appealed from him to Benares, their Rome. Dayanand went there fearlessly, and undertook in November, 1869, a Homeric contest. Before millions of assailants, all eager to bring him to his knees, he argued for hours together alone against three hundred pandits-the whole front line and the reserve of Hindu orthodoxy. He proved that the Vedant as practised was diametrically opposed to the primitive Vedas. He claimed that he was going back to the true Word, the pure Law of two thousand years earlier. They had not the patience to hear him out. He was hooted down and excommunicated. A void was created round him, but the echo of such a combat in the style of the Mahabharata spread throughout the country, so that his name became famous over the whole of India. Dayanand was not a man to come to an understanding with religious philosophers imbued with Western ideas. His national Indian theism, its steel faith forged from the pure metal of the Vedas alone, had nothing in common with theirs, tinged as it was with modern doubt, which denied the infallibility of the Vedas and the doctrine of transmigration. Its (Arya Samaj's) spontaneous and impassioned success in contrast to the slight reverberations of Keshab's Brahmo Samaj, shows the degree to which Dayanand's stern teachings corresponded to the thought

of his country and to the first stirrings of Indian nationalism, to which he contributed.

The enthusiastic reception accorded to the thunderous champion of the Vedas, a Vedist belonging to a great race and penetrated with the sacred writings of ancient India and with her heroic spirit, is then easily explained. He alone hurled the defiance of India against her invaders. Dayanand declared war on Christianity and his heavy massive sword cleft it asunder with scant reference to the scope or exactitude of his blows.

Dayanand had no greater regard for the Koran and the Puranas, and trampled under-foot the body of Brahmin orthodoxy. He had no pity for any of his fellow countrymen, past or present who had contributed in any way to the thousand-year decadence of India, at one time the mistress of the world. He was a ruthless critic of all who, according to him, had falsified or profaned the true Vedic religion. He was a Luther fighting against his own misled and misguided Church of Rome; and his first care was to throw open the wells of the holy books, so that for the first time his people could come to them and drink for themselves. He wrote commentaries on the Vedas in the vernacular—it was in truth an epoch-making date for India when a Brahmin not only acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by orthodox Brahmins, but insisted that their study and propaganda was the duty of every Arya.

Dayanand transfused into the languid body of India his own formidable energy, his certainty, his lion's blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free and that action is the generator of destiny. He set the example of a complete clearance of all the encumbering growth of privilege and prejudice by a series of hatchet blows. With regard to questions of fact he went further than the Brahmo Samaj, and even further than the Ramkrishna Mission ventures to-day.

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His creation, the Arya Samaj, postulates in principle equal

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justice for all men and all nations, together with equality of the sexes. It repudiates a hereditary caste-system, and only recognises professions or guilds, suitable to the complementary aptitudes of men in society; religion was to have no part in these divisions, but only the service of the state, which assesses the tasks to be The State alone, if it considers it for the good of the community, can raise or degrade a man from one caste to another by way of reward or punishment. Dayanand wished every man to have the opportunity to acquire as much knowledge as would enable him to raise himself in the social scale as high Above all he would not tolerate the abominable as he was able. injustice of the existence of untouchables, and nobody has been a more ardent champion of their outraged rights. They were admitted to the Arya Samaj on a basis of equality; for the Aryas "The Aryas are all men of superior principles; are not a caste. and the Dasyus are they who lead a life of wickedness and sin."

Dayanand was no less generous and no less bold in his crusade to improve the condition of women, a deplorable one in India. He revolted against the abuses from which they suffered, recalling that in the heroic age they occupied in the home and in society a position at least equal to men. They ought to have equal education, according to him, and supreme control in marriage over household matters including the finances. Dayanand in fact claimed equal rights in marriage for men and women and though he regarded marriage as indissoluble, he admitted the marriage of widows.

I have said enough about this rough Sannyasi with the soul of a leader, to show how great an uplifter of the peoples he was-in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organization. I feel that it was he who kept the vigil.

DAYANAND

The man and his work
(Sriyut Aurobindo Ghosh)

A MONG the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, greenclad, flattering the eye even in their most bold and striking elevation. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayanand.

It was Kathiawar that gave birth to this puissant renovator and new-creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hill, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity which seems to be made of the virgin and unspoilt stuff of Nature, fair and robust in body, instinct with a fresh and primal vigour, crude in the crude, but in a developed nature capable of becoming a great force of genial creation.

When I seek to give an account to myself of my sentiment and put into precise form the impression I have received, I find myself starting from two great salient characteristics of this man's life and work which mark him off from his contemporaries and compeers. Other great Indians have helped to make India

of to-day by a sort of self-pouring into the psychological material of the race, a spiritual infusion of themselves into the fluent and indeterminate mass which will one day settle into consistency and appear as a great formal birth of Nature. They have entered in as a sort of leaven, a power of unformed stir and ferment out of which forms must result. One remembers them as great souls and great influences who live on in the soul of They are in us and we would not be what we are without them. But of no precise form can we say that this was what the man meant, still less that this form was the very

body of that spirit.

The example of Mahadeva Govind Ranade presents itself to my mind as the very type of this peculiar action so necessary to a period of large and complex formation. If a foreigner were to ask us what this Maharatta economist, reformer, patriot precisely did that we give him so high a place in our memory we should find it a little difficult to answer. We should have to point to those activities of a mass of men in which his soul and thought were present, as a formless former of things, to the great figures of present day Indian life who received the breath of his spirit. And in the end we should have to reply by a counter question, "What would Maharastra of to-day have been without Mahadeva Govind Ranade and what would India of to-day be without Maharastra"? But even with those who were less amorphous and diffusive in their pressure on men and things, even with workers of a more distinct energy and action, I arrive fundamentally at the same impression. Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically. We know not well how, know not well where in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, "Behold Vivekananda still

lives in the soul of his Mother and in the souls of her children". So it is with all. Not only are the men greater than their definite works but their influence is so wide and formless that it has little relation of any formal work that they have left behind them.

Very different was the manner of working of Dayanand. Here was one who did not infuse himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze on men and things. Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his condition with a sovereign clairvoyance of the spirit and executed his conception with the puissant mastery of the born worker. regard the figure of this formidable artisan in God's workshop, images crowd on me which are all of battle and work and conquest and triumphant labour. Here, I say to myself, was a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself up to me in a powerful impression of spiritual practicality. combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of Dayanand.

Even if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him a unique place among our great Founders. He brings back an old Aryan element into the national character This element gives us the second of the differentia I observe and it is the secret of the first. We others live in a stream of influences; we allow them to pour through us and mould us; there is something shaped and out of it a modicum of work results; the rest is spilt out again in a stream of influence. We are indeterminate in our lives, we accommodate ourselves to circumstance and environment. Even when we would fain be

militant and intransigent, we are really fluid and opportunist. Dayanand seized on all that entered into him, held it in himself, masterfully shaped into the form that he saw to be right. which strikes us in him as militant and aggressive, was a part of his strength of self-definition.

He was not only plastic to the great hand of Nature, but asserted his own right and power to use Life and Nature as We can imagine his soul crying still to us plastic material. with our insufficient spring of manhood and action. "Be not content, O Indian, only to be infinitely and grow vaguely, but see what God intends thee to be, determine in the light of his inspiration to what thou shalt grow. Seeing, hew out of thyself, hew that out of Life. Be a thinker but be also a doer; be a soul, but be also a man; be a servant of God, but be also a master of Nature!" For this was what he himself was; a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.

In Dayanand's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a master-glance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth! And what an act of grandiose intellectual courage to lay hold upon this scripture, defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a Scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation-a Scripture of divine knowledge, divine worship, divine action. I know not whether Dayanand's powerful and original commentary will be widely accepted as the definite word on the Veda. I think

myself some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation. But this matters little.

The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole nation-hood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her—to what mighty issues?—out of her long indolent sleep by her rivers and rice fields—Rammohan Roy stopped short at the Upanishads. Dayanand looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous—an intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to stand still. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new creation. Dayanand's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the Past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable.

And in the work as in the man we find that faculty of spontaneous definite labour and vigorous formation which proceeds from an inner principle of perfect clearness, truth and sincerity. To be clear in one's own mind, entirely true and plain with one's self and with others, wholly honest with the conditions and materials of one's labour, is a rare gift in our crooked, complex and faltering humanity. It is the spirit of the Aryan worker and a sure secret of vigorous success. For always Nature recognises a clear, honest and recognisable knock at her door and gives the result with an answering scrupulosity and diligence. And it is good that the spirit of the Master should leave its trace

in his followers, that somewhere in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the men will be forthcoming, the means forthcoming and that work will, surely, be done.

Truth seems a simple thing and is yet most difficult. Truth was the master-word of the Vedic teaching, truth in the soul, truth in the vision, truth in the intention, truth in the act. Practical truth, Aryatva, an inner candour and a strong sincerity, clearness and open honour in the world and deed was the temperament of the old Aryan morals. It is the secret of a pure unspoilt energy, the sign that a man has not travelled far from Nature It is the bar dexter of the son of Heaven, Devasputra. This was the stamp that Dayanand left behind him and it should be the mark and effigy of himself by which the parentage of his work can be recognised. May his spirit act in India, pure, unspoilt, unmodified and help to give us back that of which our life stands especially in need, pure energy, high clearness, the penetrating eye, the masterful hand, the noble and dominant sincerity.1

1 The Arya, Pondicherry.





(Madame Blavatsky)

ONE is inclined to think that this wonderful Hindu bears a charmed life, so careless is he of raising the worst human passions, which are so dangerous in India. At Benares, a worshipper of the Shiva, feeling sure that his cobra, trained purposely for the mysteries of a Shivaite pagoda, would at once make an end of the offender's life, triumphantly exclaimed: 'Let the god Vasuki (the snake god) himself show which of us is right!'

"Dayanand jerked off the cobra twisting round his leg, and with a single vigorous movement crushed the reptile's head 'Let him do so,' he quietly assented, 'your god has been too slow. It is I who have decided the dispute. Now go,' added he, addressing the crowd, 'and tell every one how easily perish all false gods'. Truly, a marble statue could not be less moved by the raging wrath of the crowd. We saw him once at work. He sent away all his faithful followers, and forbade them either to watch over him or to defend him, and stood alone before the infuriated crowd, facing calmly the monster, ready to spring upon him and tear him to pieces."

"It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful orator, and a more fearless denunciator of any evil, than Dayanand, since the time of Sańkarāchārya." 1

¹ The Caves and Jungles of Hindustan.

SWAMI DAYANAND SARASWATI

(Colonel H. S. Olcott, President, Theosophical Society)

"A master spirit has passed away from India. Pandit Dayanand Saraswati.....is gone; the irrepressible, energetic Reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more.

"De mortuis nil nisi bonum. All our differences have been burnt with the body.......We remember only the grand virtues and noble qualities of our former colleague and teacher, and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers; his relentless, untiring zeal in the work of the projected social and religious reforms; and it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him, India has lost one of her noblest sons. A patriot in the true sense of the word, Swami Dayanand laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the Reformation of his mother-land was exceeded only by his unbounded learning. There can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands. There are few towns and but one province we believe-namely, Madras-that Pandit Dayanand did not visit in furtherance of his missionary work, and fewer still where he has not left the impress of his remarkable mind behind him. He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly there was no better or grander orator in Hindi and Sanskrit than Dayanand throughout the length and breadth of this land."1

The Theosophist.

SWAMI DAYANAND SARASWATI

(H. H. Maharaja Sir Pratap Singh)

HEN I was at Jodhpur, Swami Dayanand Saraswati came there and intime d his desire to see me. I also was anxious to see nim, as had heard great praise of him, and so I went to meet him with my elder brother Maharaja Jaswantsingh. After only a short conversation we became convinced of his greatness. In appearance he was without doubt like the Rishis of old, and his voice was like the roar of the lion. The fire of Brahmcharya gleamed from his eyes. All the world has now heard of his great name and his vast learning. To my mind it was a fortunate thing for India that Swami Dayanand came to awaken her from her slumber of lethargy. He was her greatest and truest well-wisher, one who worked all his life only for her.

"I entertain the greatest respect for him; in fact, regard him as my Guru, for he taught me very many good things. Later on he founded a society by the name of Arya Samaj. I joined it, and also established a Samaj at Jodhpur. It is my belief that this society will serve as a powerful means for the advancement of India. The work done and reforms achieved by it in the course of a very short time give hope that it will have the largest share in raising India from her present degradation. The teachings of Swami Dayanand proved highly beneficial to both us brothers."

The Life of Lt.-General H. H. Sir Pratap Singh, G.C.B., G.C.S.I., &c.

· SWAMI DAYANAND

(A Sketch)

CWAMI DAYANAND was born sometime in the Samvat year 1881 in an Audich Brahmin family of Tankara a village in the His name given by his State of Morvi in Kathiawar. His father Karsanji was a rich zamindar parents was Mulshankar. and banker and a State Official. At the age of five Mulshankar had acquired a knowledge of Devnagri and had committed several sacred texts to memory. At the age of eight he was invested with the sacred thread as also the Gayatri Mantra and taught He had memorized Rudradhyaya and the Yajurveda Sandhya. The family followed the Shaiva faith and Mulshankar Sanhita. or Mulji as he was called, was taught to worship Shiva with obligations to undertake fasts. In Samvat 1894 (A.D. 1837) during the Shivratri vigil, finding mice playing on the idol and eating its food he woke up his father and asked for an explanation and not getting a satisfactory answer lost faith in idol-worship. The death of his younger sister and the uncle who was also his tutor caused him great grief and he began to consider how to alleviate human suffering. In order to avoid matrimony which his father was forcing on him he left home in his twenty-first year in Samvat 1903 (A.D. 1846). His father's attempt to bring him back to the family proved unsuccessful.

He visited several places and at last went to Parmanand Paramhansa and read Vedanta with him. Finding that preparing food for himself was an impediment to study, he resolved to become a sannyasi. After some difficulty, a Deccani Swami Purnanand initiated him into the fourth order and gave him the name of Dayanand Saraswati at Chanoda Kanyali. He learnt Yoga from Jwalanand Puri and Shivanand Giri. He then went

to Mount Abu and Arvada Bhawani and finally to the Kumbha Fair at Hardwar in Samvat 1911 (A. D. 1854) and continued practicing Yoga. He mixed freely with sannyasis, also devoting intervals of time to Yogic practice in the hills of Chandi. He then visited Rishikesh, Tehri, Garhwal, Kedarghat, Rudra Prayag, Guptakashi, Trijuginarayan and the heights of Tunganath and Okhimath, where a little halt was made for rest. Kedarnath was next climbed as also Joshimath and Badrinath.

At Joshimath having learnt from the learned Rawalji that certain Mahatmas resided in those parts, Swami Dayanand undertook several difficult and dangerous trips, having incidentally travelled the path which the Pandavas had taken in old days and passed the cold weather at Dronasagar.

In Samvat 1913 (1856 A.D.) Dayanand went to Benares via Mirzapur. After a brief stay there in the beginning of Samvat 1914, Swami Dayanand went to the forest regions of the Central Provinces and spent three years there employing his time in communion with Nature and converse with sannyasis.

In Samvat 1917 (1860 A.D.) he went to Muttra where Swami Dayanand read the sacred books with Swami Virjanand Saraswati who though blind was an intellectual giant. Finding in him a true Guru and guide, Swami Dayanand became his disciple and read with him for nearly three years, at the end of which, he took leave of Swami Virjanand. Swami Virjanand charged Dayanand with the duty of devoting himself to the mission of uplifting the country, the rescue of the sacred books, the removal of sectarianism and finally, the promulgation of Vedic religion throughout the world. Leaving Muttra in the Baisakh of Samvat 1921 (A.D. 1864) Swami Dayanand came to Agra where he taught the virtues of Sandhya and the importance of self-control and continence. Then followed a along Dholpur, Lashkar, Gwalior, Karauli and Jaipur, culminating in Pushkar in Samvat 1926 (A.D. 1869) where a great stir was made by Swami Dayanand's vigorous attacks on

the Bhāgvat and practice of idol-worship. The next place to visit was Ajmer, where a long halt was made and many discussions held with Christian missionaries and Muhammadan Maulvis. It was at Ajmer that the question of cow-protection was first taken up in a series of articles and the attention of the British authorities drawn towards this beneficial measure.

Swami Dayanand again went to the Kumbha Fair at Hardwar in the company of several Brahmcharis and Sannyasis and a fairly good equipment of books; for, by this time, the texts of the Vedas had been secured. He pitched a camp there with a banner on which was inscribed पाखंड खंडनी पताका. Hardwar was convulsed and the agitation spread throughout the country. His call for co-operation was in vain, and in despair, having distributed all his books and furniture, Swami Dayanand entered on a life of For seven years clad in a loin-cloth, he undertook a vigorous denunciation of the Pauranic corruption, visiting Anupshahr, Belon, Ramghat, Chhalesar, Soron, Harganj, Farrukhabad, Kanauj and Cawnpore, finally arriving at Kashi where in a public discussion held under the presidency of the Maharaja of Benares, he vanquished the entire learning of Benares representated by Swami Vishuddhanand, Bal Sastri and 300 other Pandits. The Pioneer, in its notice, characterised Swami Dayanand as the Luther of India. Swami Dayanand paid six successive visits to Benares at this time and it was here that he started the experiment of founding Sanskrit Pathshalas. Again it was at Benares that he first started issuing his translation of the Vedas from the Lazarus Press.

Having thus practically finished with Kashi, Swami Dayanand reached Calcutta via Monghyr and Bhagalpur, where he came in special contact with the leaders of the Brahmo Samaj. So far, his medium of speech was Sanskrit. Finding however, that one of his Calcutta addresses was not truly interpreted by Pandit Mahesh Chandra Vidyaratna, he adopted the Hindi language in his discourses. After an open discussion with Pandit Taraknath

Tarkavachaspati, Swami Dayanand returned to Cawnpore via Bhagalpur, Patna, Chhapra, Arrah, and Dumraon. His favourite exhortation to the public at this time was the throwing of idols into the Ganges.

Swamiji then went to Allahabad where the Satyarth Prakash was dictated. It was published under the auspices of Raja Jaikishendas, c.s.i. Leaving Allahabad and going via Jubbulpur and Nasik in the Kartik of Samvat 1931 (A.D. 1874) Swami Dayanand arrived in Bombay. From this centre, brief visits were paid to various places in the Gujarat and Kathiawar, and on Saturday the 5th of Chaitra Shukla of Samvat 1932 (A.D. 1875) the first Arya Samaj was established in Bombay. Then came the turn of Poona where a series of fifteen powerful public addresses were given and a few discussions held.

Samvat 1933 (A.D. 1876) was spent in visiting Farrukhabad Benares, Jaunpur, Ayodhya, Lucknow, Shahjahanpur, Bareilly and Karnavas, the journey terminating in Delhi about the time of Lord Lytton's Darbar in January, 1877 A.D. Here an attempt was made to organize a concerted programme of reforms by the principal Hindu and Muslim reformers but without success. Swamiji then went to the Punjab via Meerut and Saharanpur and an Arya Samaj was established at Lahore on Jeth-Shukla 13 in Samvat 1934 (1877 A.D.). Returning from the Punjab, several places in the United Provinces were again visited, also Ajmer, whence the tour through the U. P. and Bihar was resumed and several discussions held with the people of other faiths.

In Samvat 1936 (1879 A. D.) Swamiji again visited the Kumbha Fair held that year. Swamiji then went to Udaipur on an invitation from His Highness the Maharana Sahib. Here he made a Will, constituting a Trust with 23 Trustees and got it registered in the State Council office. Thus was established the Paropkarini Sabha. Maharana Sri Sajjan Singhji Bahadur received Swami Dayanand and his teachings with sincere reverence. Shahpura was the next place

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visited where Rajadhiraj Sir Nahar Singhji read the Manusmriti with Swami Dayanand. On the 31st of May, 1883, A. D. (Jeth Samvat 1940) at the invitation of His Highness the Maharaja Jaswant Singhji of Jodhpur, Swamiji went there. Here Swami Dayanand was taken ill on 29th September. He went to Mount Abu, but as no improvement took place he came to Ajmer on 27th October. He became worse and breathed his last at 6 p. m. on the Amavas of Kartik of Vicrama Samvat 1940 (30th October 1883 A.D). His principal works are:—

Commentaries on Rigveda and Yajurveda Ashtadhyayiabhashya Introduction to the Commentary on Rigveda Satyarthprakash Aryabhivinaya SAMPLE STOCK VERIFICATION Satyadharmavichar VERIFIED BY ALL Sanskarvidhi Panchmahayagyavidhi Kashiśastrath Aryoddeshyaratnamala Vyavaharabhanu Vedavirudhmata-khandan Bhramochchhedan Gokarunanidhi Bhranti-nivaranam Sastrarth Ferozabad Anubhramochchhedan Vedantdhwanta-nivaran Swami-narayana-mata khandan Vedangaprakash, fourteen parts (complete) Sanskrit-vakya-prabodh



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